

# CHRISTIAN STATESMAN

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## Patriotism Expressed In Prayer



SCOTTISH writer, communicating recently to his home paper from New York City, after dilating upon the lawlessness of the United States which he judged by that city, closed with this concession "there are some fine things about the United States."

In spite of our faults there are many fine things about our national life. Our military history, our territorial growth, our peculiar system of government, our 120,000,000 of people and our billions of wealth, may do for the boasting of politicians upon the stump or for magazine display when they put on patriotic numbers. But the finest things about the United States are the passion of the majority of her people for intellectual, religious and economic liberty, their dependence upon education, religion and morality for political and social stability, their method of securing what they desire in reform and progress by public instruction, their dependence upon law and the courts for protection and their faith in Jesus Christ and the Bible.

The only patriotism worth boasting of is that which glories in these things and labors and prays for their establishment and extension.

The time has again come around when many will observe a day of prayer for our public schools. No finer piece of patriotism can be displayed by any citizen. It is

"Pray for the peace of  
Jerusalem:  
They shall prosper that  
love thee."

PSALM 122:6

as true of America as it was of Israel that praying for the welfare of the nation is true patriotism.

Our prayers for public schools should not be formal generalities, but specific petitions that God may

lead the people to develop in our public schools the policy of instructing the youth of the nation in the value of these finest things and in the method of their achievement. It should be our prayer that by this instruction we may cure the moral debilitation of the war, rid ourselves of the narrow nationalism fostered by party politics, defeat the greedy aims of the liquor forces of the world and all other exploiters of the people, counteract the paganism of our press, purge out the perjury that has honey-combed our courts and administrative agencies and lessen crime.

The conspiracy of silence in our school-rooms as to the Christian religion and its moral codes and standards is the sorriest display of patriotism known to modern life. We all have a duty to break that conspiracy, whatever may be the plausible excuses for maintaining it. In doing this Christian citizens have this advantage. Our anti-christian opponents cannot pray for the elimination of these finest things. We can pray for their advancement. That is a great advantage. One that we should improve every day and especially when this special day of prayer for our public schools is observed.

# World Disarmament Conference

A Conference greater in its potentialities for good or evil than any that has convened in recent years will meet at Geneva, Switzerland, February 2, 1932. Indeed on the outcome of this Conference may depend the future of civilization. It is the World Disarmament Conference in which sixty nations will be represented. Its purpose is to secure agreement among all the nations for limitation and reduction of national armaments—land, sea and air. It will be held under the auspices of the League of Nations but nations not in the League, including the United States and Russia, will participate in the conference.

For five years the League has had a preparatory commission at work in which the United States has been represented, outlining a plan for reduction of armaments. Such a plan, known as the Draft Convention, has been agreed upon and will be submitted to the conference. It embraces five points:

1. Reduction of armies
2. Reduction of navies
3. Reduction of military budgets
4. Abolition of poison gas and disease germ warfare
5. Establishment of a permanent disarmament conference.

The need for the Conference is great. We fought the World War to end war. Nevertheless the nations today have greater armaments and are spending more to maintain them than at the beginning of the World War. According to President Hoover there are throughout the world 5,500,000 men actually under arms and 20,000,000 more in reserve. These forces, he says, greatly exceed those of the pre-war period. The following will give some idea of the increase in armaments. The total war strength of France in 1913 was 3,000,000 men; today it is 6,298,428. In 1913 Italy had a total war strength of 1,200,000; today it is 5,964,764. Great Britain's total war strength before the war was 800,000; today it is 1,197,794. Some of the nations of Europe which had practically no military forces before the war now have formidable forces. Poland's war strength is 1,974,033; Roumania's 1,671,250; Czecho Slovakia's 1,647,121 and Jugo Slovia's 1,000,000.

According to President Hoover the world expenditure on all arms is now nearly \$5,000,000,000 yearly, an increase of 70% over that previous to the great war. It will surprise many

Americans to learn that the United States is spending more for armaments than any other nation in the world. Our annual appropriation for our army and navy is about \$741,000,000. This past year 68 per cent of the total federal budget was for national armaments and to meet the expense of past wars. These enormous sums of money, the governments secure in taxes from their people. They are breaking the backs of the people. The expenditures for national armaments and for meeting the costs of the World War are the chief causes of the present world financial depression. Again we quote President Hoover:

"Vast armaments continue not only a burden upon the economic recuperation of the world but of even more consequence the constant threats and fears which arise from it are a serious contribution to all forms of instability whether social, political or economic" and, speaking of the World Disarmament Conference, he said further.

"Of all proposals for the economic rehabilitation of the world I know of none which compares in necessity or importance with the successful results of that Conference."

It is time for those who believe in substituting for war peaceable means of settling international difficulties and in reduction of armaments to begin work for the success of this Conference. There are powerful forces that will spare neither effort nor money to defeat its efforts to either limit or reduce armaments, those who believe that with nations might is right and that the only security for a nation lies in its military strength, the munition makers, ship builders, steel manufacturers, many of those directly and indirectly employed in military establishments and in industries that prosper through contracts for army and navy supplies, and politicians who believe they can advance their own selfish interest by standing for big armies and navies—these will be ceaselessly active to defeat every move toward reduction of armaments. Their efforts can be overcome only by ceaseless activity by the friends of peace in the education of public sentiment in the interests of reduction and in focusing this sentiment upon Washington and Geneva.

In all probability the delegates to the Conference will be ready to go as far in reduction of armaments as the public sentiment of the nations they represent will permit. So in the last

analysis the success or failure of the Conference will rest with the friends of peace throughout the nations. In some of the nations they are already very active.

The United States can exert a powerful influence at the Conference. Let us back up President Hoover and our delegates in using that influence to the full on behalf not only of limitation but of substantial reduction of all kinds of armaments. We suggest in each community the forming of a local Disarmament Committee to arrange for the conducting of study classes, for the holding of public meetings and for having this subject presented before groups of various kinds and in the newspapers. Also in having petitions signed and sent to President Hoover expressing the sentiment of citizens of the community with reference to the Disarmament Conference.

We suggest the following as a form of petition which with some changes is being used by various organizations:

## A PETITION

To the President of the United States, Washington, D. C.

We, citizens of the United States, residing in ..... believe that the signing of the Kellogg Peace Pact by the United States and fifty-eight other nations renouncing war as an instrument of national policy and pledging the nations to seek the settlement of all their controversies by peaceable methods, has laid strong foundations for the success of the forthcoming World Disarmament Conference.

We believe, Mr. President, that the success of the Disarmament Conference depends in no small degree on the spirit and policies of the United States at that Conference.

We therefore respectfully and earnestly petition you to select for that Conference the strongest possible delegation of outstanding civilian leaders (with such technical advisers as may be necessary) who are qualified to take an active and constructive part in promoting the spirit of goodwill and the mutual confidence which are essential to the success of the Conference.

We respectfully suggest that our national policy at the Conference shall include:

1. Request that the daily sessions of the Conference open with prayer to the "God of Peace" and the "Prince of Peace".

# The Challenge of the World Disarmament Conference

THOMAS QUE HARRISON

Associate Secretary of the National Council for Prevention of War

**O**NLY thirteen years ago ten million young men died in a war to prevent future war. The challenge from these dead as voiced by Herman Hagedorn comes straight from the unknown soldier to our sluggish hearts:

"Because you would not *think* we had to die!"

O world there is another way to serve Justice and liberty, than thus to fling The glory and the wonder of young lives

Beneath the hoofs of horses! Send your soul  
Into the earth and through the clouds to find it!"

Today in spite of the pledged faith of fifty-nine nations in the Kellogg Pact we are preparing for another conflict. After renouncing war as an instrument of national policy and solemnly agreeing that the settlement of all disputes shall never be sought except by pacific means, every nation is straining its tax burdened people to pile up more and more armaments.

2. Unceasing emphasis on the moral obligations of the Peace Pact.

3. Actual reduction of all armaments.

4. Limitation and progressive reduction of military budgets.

5. Immediate abolition by all governments of preparations and appropriations for poison gas and disease germ warfare.

6. Establishment of a Permanent Disarmament Commission to supervise the observance of the disarmament agreements.

Names Addresses

Respectfully transmitted with signatures by

Name . . . . . Address . . . . .

Date . . . . .

**IMPORTANT:** Please fill in the blank below and mail to National Reform Association, 209 Ninth St., Pittsburgh, Pa.

The petition regarding the World Disarmament Conference, form of which was furnished in *The Christian Statesman*, was signed by .. persons and mailed to President Hoover on

....., 1931.

Name . . . . . Address . . . . .

Already the annual bill has reached \$5,000,000,000 and the ominous rumble of another war is beginning to be heard.

We are challenged to act. Another war with its deadly gases, its swift and irresistible air raids on defenseless masses in great cities and all the rest of its destructive processes, in the words of President Hoover, would be "the cemetery of civilization."

To prevent another war and to build a world of peace it is impossible to over-estimate the importance of disarmament. Statesmen like Lord Grey have declared that the armament race in Europe "made" the World War "inevitable". Today the reliance on force breeds dangerous cynicism concerning the machinery of peace now being built up in Geneva and at The Hague. Emphasis on greater armaments gives the lie to our plighted word in the Kellogg Pact and threatens to obliterate the moral influence of that great treaty.

Next year on February 2nd at Geneva sixty nations will meet to face the acid test of their will to peace in a world disarmament conference.

Next February the nations which accused Germany of being a treaty breaker must themselves keep faith with Germany. We must begin to disarm or lose all moral right to keep the Teutonic powers disarmed. The World Disarmament Conference of 1932 bids fair to be a turning point in world history. Von Bernstorff, German delegate, warned the Preparatory Commission at its final session: "The Conference will afford the very last opportunity of achieving the final goal of disarmament." He might have added, and perhaps of preventing another fratricidal conflict.

America's responsibility at this Conference is grave indeed. Most powerful and surest of nations, we can take the lead in securing positive achievements or we can prevent success.

What stand shall our delegation take on the crucial issues? Shall it work for drastic reductions in all forms of armament? There is no argument against reductions when all nations reduce together. Shall it demand that army and navy expenditures be rigidly limited on a lower level? The surest evidence of military reductions is in the tax bills. Shall disease germs be banned and poison gas outlawed? Shall a Permanent Disarma-

ment Commission be set up to look after the execution of the treaty? America's voice will be well nigh decisive on these great questions. Her voice will be your voice. It is the public opinion of America that will in the last analysis, be decisive on these issues and upon that fundamental issue of our time which is, shall the nations move together towards world peace with security for all or shall we slip back towards the brink of universal ruin?

It is the ideal of our nation that is being determined as far as we are concerned. Do we want to walk the path of armed isolation and seek security for ourselves alone by outarming the rest of the world or do we want to cooperate in seeking justice and peace and use our great power to undergird the common security of all mankind? All the idealism of our religious faith and our political democracy should determine our answer. We should not be worthy of the spirit of our courageous ancestors unless we are willing to take our stand along with the rest of the world to build a new freedom and a new and joint security for all.

That is true Americanism and I believe you will cooperate in it. Help build a local World Disarmament Committee; organize and educate public opinion in your neighborhood so that the President will have a mandate from your people to go ahead courageously. Through such local efforts the great national advance toward real disarmament will surely be made.

## The War Spirit and the Peace Spirit

There are two antagonistic spiritual attitudes in the world today, struggling for the mastery over the forces and resources of life. The one says cynically with Napoleon, "God is on the side of the heaviest battalions." The other calmly replies, "Some trust in horses and some in chariots, but we will invoke the name of the Lord our God."

Where the first prevails, liberty dies, autocracy develops, the people toil and labor under the weight of the battalions and perish finally under the Frankenstein they create. Where the second prevails, liberty flourishes, self government develops, prosperity abounds, humanity improves, civilization advances.

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1906 at Pittsburgh, Pa., under Act of Con-  
gress of March 3, 1879.**Day of Prayer for Schools**

How appropriate and important that at the opening of the school year, sometime in September, our churches should devote a service of public worship specially to the moral and spiritual interests wrapped up in the public schools and colleges of this country—directing the attention of the people to these interests in an appropriate message and making special prayer on their behalf.

Practically all of America's leaders of tomorrow are in her colleges and universities today under training. Of the 30,000,000 youth of the United States of public school age 25,000,000 are in our public schools, where they are under instruction and training six hours each day for five days of the week for eight to ten months of the year for a period of 10 to 12 years. Contrast with this the fact that the churches of America are able to reach considerably less than half of these same youth with instruction and those the churches do reach they get only one or two hours a week, and we begin to realize the tremendous influence of the public school in moulding the life and character of those who will soon hold the destiny of America in their hands. What tremendous possibilities for developing the right kind of character our public schools afford! Emphasis of this fact, the place morals and fundamental religion, and the Bible as the best textbook on morals and religion, should have in our public schools, should be brought to the attention of our public school authorities and school teachers and earnest prayer made for all our youth in schools, colleges and universities and for teachers in them and for school authorities that they may see and make the most of their opportunity in developing the right kind of characters in those under their instruction.

We will be glad to furnish to all pastors who will devote a service of public worship to this cause in September, literature to aid them in preparing for it if they will write us enclosing stamps for postage.

**Industrial War Makers**

In the *ante bellum* days it was possible to trace almost every war scare to the activities of the big munition manufacturers like the Krupps, who worked it up in order to force war appropriations through some parliament. They owned newspapers in almost every first rate nation and subsidized others.

Since the war, three treaties have been pigeon-holed in our Senate. They are The Convention of St. Germain, signed Sept. 11, 1919 by 23 nations to regulate the traffic in arms among the backward nations; The Convention of Geneva, signed June 17, 1925, by 18 nations for the control of the private traffic in arms and munitions and the Geneva Protocol to outlaw poison gas and disease germs in warfare. It has been repeatedly declared in the public press that the pressure of commercial interests is what has locked up these treaties in that tomb of all progressive agreements and prevented their ratification.

Just as it was the organized commercial liquor interests which had to be crushed by prohibition before any further progress could be made toward sobriety, so it is the commercial interests which profit by war that will have to be crushed or converted before we make much further progress on the Peace movement. The worst of these offenders was converted by the war. There is hope for the others. Whether it will be destruction or conversion they themselves must decide.

**The Federal Council  
and the Motion  
Picture Industry**

**A**FTER an exhaustive investigation of the motion picture industry as it stands related to the public welfare the Commission of the Federal Council of the Churches of Christ in America, appointed for this purpose has reported to that body. It is to be hoped that in the discussion of this report the various churches will not make the same blunder of calling it "an official deliverance of that body made without consulting the constituent bodies" as they did in the

case of the Commission's report on birth control. The Federal Council has accepted the report but so far as we have been informed has neither approved nor disapproved of it. It is simply published for information and discussion.

The report is a book of 155 pages discussing 15 titles under the general caption "The Public Relations of the Motion Picture Industry". It is certainly informing. No one could read it without gaining a better understanding of the complicated, three fold industry of production, distribution and exhibition of moving pictures.

Churchmen and social leaders are primarily interested in the morality and social effects of the industry and will read the chapters devoted to the technical problems arising out of this three fold organization with the feeling that they have little sympathy to waste on the men comprising them. The impression left is of groups of shrewd, often unscrupulous men engaged in an intense competition for the dollars to be extracted from the public by catering to its amusement; and that these men when charged with violation of their obligations to the public welfare have freely indulged in that common American pastime of "passing the buck".

Interest of course will be centered upon the chapters discussing the Hays organization and its endeavors to improve the moral quality of the films with a minimum of loss of income through a lessening of their appeal to the depravity of some people.

Several impressions are created by these chapters. The first is that the Hays organization was created solely for the purpose of staving off governmental regulation, control, censorship or any other method of interfering with the industry. Its methods and conduct seem ever to have been directed toward that end.

Second, in pursuit of that end the organization has achieved something that might be called worth while if—But a story will perhaps best illustrate this. A plasterer's helper was vigorously called down one morning for not screening the pebbles out of the sand he was using. He protested that he had put it all through the screen. "See", he insisted, "the stuff I have screened out". "I don't care a rap about what you have screened out", replied the plasterer, "it is what you have let through that is bothering me. Unless you get another screen you are off the job." A glance at the titles of what has been put out during the last year as they appear in the newspapers and on the bill boards and the patter of the newspaper reporters concerning them, makes every patriotic citi-

# The Washington Bible Case Before The Federal Supreme Court

REV. W. S. FLEMING, D.D.

**F**OR the first time a case involving the right of a state to exclude the Bible from use in the public schools is on its way to the supreme court of the United States. The case comes from the state of Washington, and the question of federal court jurisdiction will be argued before the supreme court in October next.

The constitution of Washington says, "No public money or property shall be appropriated for or applied to any religious worship, exercise or instruction." This has been held by the state supreme court to forbid any use of the Bible in the public schools, even to give credit for Bible study pursued elsewhere.

In 1930, thirty-seven citizens asked the state board of education to provide for compulsory Bible reading and teaching in the schools of the state. When the board declined to grant the request on grounds of constitutionality, they took the matter to the state supreme court, asking that body to order the board of education to comply with the request. When the state supreme court refused to issue the mandamus asked for, the citizens took an appeal to the federal supreme court. They ask the high court to hold the prohibitive provision of the state constitution "unconstitutional, invalid and void, because violative of, and in conflict with, the Declaration of Independence, the first and fourteenth amendments to the constitution of the United States and the enabling act" of Congress under which Washington was organized as a state.

The enabling act in question pro-

vides that the constitution of the state shall not be "repugnant to the constitution of the United States and the principles of the Declaration of Independence," and the citizens argue that the offending provision of the state constitution is repugnant to both.

The fourteenth amendment to the national constitution declares that "no state shall make or enforce any law which shall abridge the privileges.. of citizens of the United States." During the war, many states passed laws forbidding teaching the German language in the public schools; but under the above provision of the federal constitution, the United States supreme court in 262 U. S. 390 held such laws violative of the above provision of the fourteenth amendment and that a state may exclude from the public schools only such matters as are "injurious to public health, morals or beyond the understanding of the ordinary child." Appellants insist that under this interpretation, the fourteenth amendment to the federal constitution forbids the exclusion of the Bible from the public schools.

The appellants urge that when the founders of this nation in the Declaration of Independence assumed "among the powers of the earth the separate and equal station to which the laws of nature and of nature's God entitle them", they thereby made the laws of nature's God, i. e. the Bible, a part of the fundamental laws of this land. The appellants also hold that when the founders in the Declaration insisted that "all men..are endowed by their Creator with certain inalienable rights" and that governments are set up to secure these rights, the government thereby obligated itself to teach every child those principles of religion and morality growing out of religion that will enable him to become a good member of society; in short, that religious instruction is an inalienable right of every child, assured to him in the Declaration of Independence. All this argument from the Declaration is new, but it seems sound.

If it is sound, then the federal constitution and all state constitutions are built upon the necessity of religion, the religion of the Bible, being taught in all public schools as the inalienable right of every child. That religious public education from the Bible is an inalienable right of every

child is not new, but to link that right up to the Declaration is new. Counsel also insist that the word "educate" in its real and broad sense requires religion as part of the education of every child, so that he be not dwarfed and denied knowledge vital to his welfare. They are right. Horace Mann, father of our public school system, held that education necessarily includes mental, physical and religious instruction and that the word educate connotes all three. Also modern psychology holds that a child is a three-fold being and that to educate a part only is to warp the child.

Counsel also hold that public schools must teach morals, that the schools of Washington are required by law to teach morals, and that morals cannot be taught except upon a religious basis. In their claim that morals must rest upon religion, they are supported by all religious leaders, and that morals must be taught in school is the rapidly growing conviction of all citizens.

Three important arguments that counsel appears not to be using, at least so far, are: 1. Religion and morals were universally taught in the early days of our public schools, but have been crowded out recently without sanction of law. 2. The state must teach religion and morals to survive, and, as the federal supreme court recently said in the MacIntosh case, "It is the duty of the state to survive." 3. Webster's dictum, "The right to punish crime involves the duty to teach morality."

It is ironical that in 1904, by popular vote, Washington amended its constitution to employ chaplains in the state's prison, but for more than ten years the legislature has refused to submit a proposal for use of the Bible in the public schools.

There seems but little doubt that the supreme court will hold that it has jurisdiction and that in due time the matter will be considered on its merits. These citizens of Washington and their attorneys deserve the gratitude and the support of the people of the nation. Their battle is our battle. If they fail, it will leave the matter where it is now. If they win, it will greatly advance the movement to restore religion to the schools, as in former years, and go far toward saving religion and morals to the nation.

## Association Activities

The National Reform Association has conducted another successful series of addresses and conference at the middle west Chautauqua, Winona Institutions at Winona Lake, Indiana. Three of the Association's staff, Drs. William Parsons, W. S. Fleming and R. H. Martin, and Dr. Frank J. Niles of Indianapolis, Indiana, Dr. E. A. Crooks of New Castle, Pa. and Thomas Que Harrison of Washington, D. C., of the staff of the National Council for the Prevention of War, gave twenty-five addresses between July 14th and August 6th. These addresses on different phases of Christian citizenship were all of a high order dealing with the subjects under discussion in a scholarly, comprehensive and practical way. It is quite generally recognized at Winona that the addresses given by the representatives of The National Reform Association are among the very best heard there throughout the entire season.

We wish to make special reference to the two addresses on peace given by Mr. Harrison as he was the one new speaker on our Winona program. Mr. Harrison is a young man who saw service in the World War but later became convinced he should devote his life to the advocacy of the peace cause. He is a man of scholarship, of broad knowledge of the peace subject, who has travelled and spoken in many countries in the interest of peace. Most of his time recently has been spent in addressing young people in high schools and colleges on this subject. His two addresses at Winona were clear and convincing presentations of two phases of the subject of peace, which made a marked impression upon his hearers. An article by Mr. Harrison appears in this issue of The Christian Statesman.

The audiences, while not large, were fully as good as in former years and were manifestly interested in the lectures, many of those present asking questions and participating in the open forum following the addresses. In the four day Christian Citizenship Conference closing the program, the following presided at the different sessions: Mr. W. P. Carmichael, President of Winona Lake Institutions; Rev. J. C. Breckenridge, D. D., formerly Executive Secretary of Winona Lake Institutions; Rev. F. Cromer, D. D., pastor of the Winona Lake Presbyterian Church and Rev. Daniel Duncan, D. D., pastor of the First Baptist Church of Warsaw, Indiana.

The Winona Lake management is heartily sympathetic with our cause

and always gives good announcement of our addresses in their bulletins and from the platform.

We had a new evidence of the high character and acceptability of our addresses at Winona this year. The Dean of the School of Theology which is conducted for six weeks each summer at Winona, approached the President of The National Reform Association with the proposal that next year our addresses be given in connection with their theological courses, as a course in Christian Citizenship, offering to arrange their schedule so that all their students might attend. While no definite arrangement has yet been made regarding this matter, it would seem that such an arrangement would be mutually advantageous.

Recently an "Emergency Letter" was sent to our National Reform contributors asking them for a small sum in addition to their regular contributions to help us "carry on" in these unusually hard times. We should like to have written a personal letter of thanks to each one of the many who responded with a contribution. As this is impossible we take the opportunity to express our sincere thanks through the columns of The Christian Statesman.

Your response not only provided us with a considerable sum of money but also gave us a new expression of your devotion to the cause we all love and are laboring to promote. Thank you.

"The Scythe Sharpener" is the title of a scenario written by Mr. Wycliffe McCracken, under whose direction the pageant "Liberty Bell" has been presented under the auspices of The National Reform Association. It carries a strong temperance message and was prepared with a view to having it filmed for use in presenting this cause especially to young people in schools and churches. The entire matter of having it filmed, of securing funds for the same and for the equipment required for presenting it, has been committed to a committee of the Board of Directors of The National Reform Association. We are greatly interested in the success of this enterprise as it will open a field of unlimited possibilities which greatly needs cultivation.

Our last issue contained an extended notice of the "Manual on the

Christian Sabbath" which The National Reform Association is undertaking to prepare and have published. This manual is to meet a pressing need in providing ammunition for those on whom we must depend to fight the battle to save the Sabbath in America and also to provide a suitable textbook for those who wish to study this subject with particular reference to the present day situation on the Sabbath in this country and how to meet it, in Bible classes, young peoples societies or other groups. It is not to be a large volume but will be packed with facts and arguments on this subject. Dr. R. H. Martin, who spent four years recently with the Board of Christian Education of the Presbyterian Church, U. S. A. as Director of the Department of Sabbath Observance, is preparing the Manual.

To meet the cost of its preparation and publication about \$5,000 will be required. In response to the appeal for funds for this purpose made in connection with the above article in The Christian Statesman, and a number of letters and personal interviews, sums of money ranging from \$5.00 to \$100.00 have been sent us. Others have pledged amounts to be paid later. We are persuaded that many of the readers of The Christian Statesman are deeply interested in the cause of maintaining the Lord's Day in America and will want to support this undertaking. Send your contribution to The National Reform Association, 209 Ninth St., Pittsburgh, Pa., and indicate it is for the Sabbath Manual.

On July 19th, Dr. Martin spoke in the Reformed Presbyterian (New Side) Church, Darlington, Pa., of which Rev. Alexander Savage, D.D. was the pastor, on the Sabbath question. Following the address Dr. Savage appealed to his congregation for funds to aid in publishing the Sabbath Manual and to their gifts he added his personal check for \$100.00. One month later he answered the summons of his Divine Master to join the church triumphant in Heaven. Thus closed an extraordinary ministry with few parallels in American history—for he had ministered to the same congregation continuously over a period of 57 years. The character of his ministry is indicated, in part, by this generous gift, out of a modest competence, to the Sabbath cause. The remarkable outpouring of people to his funeral was a demonstration of the tremendous power of a Godly life lived for more than a half century in the same community and devoted to the preaching of the Gospel.

# Mormonism Polygamous

By Rev. J. S. Martin, D.D.

(This is the fourth in a series of articles on The Mormon Problem)

**W**I THOUT doubt the feature of Mormonism that makes it most abhorrent to the very great majority of Americans, to say nothing of those of other countries, is the polygamous teaching and practice of its ruling authorities. For this reason, these authorities have more frequently and vigorously and vehemently denied such teaching and practice than any other obnoxious tenet of the system. As recently as the fourth of April of this very year of 1931, Heber J. Grant, the first president of the Mormon Church, for himself, his two associates in the presidency, the twelve apostles and the presiding patriarch of the church—the sixteen ruling hierarchs—at the 101st annual conference, emphatically denied the present-day polygamous character of Mormonism and denounced in the most scathing terms those whom he called the enemies of the church both within and without it who favored plural marriages, going to the extent of saying that all the powers of the church were at the command of those who sought the punishment of such in order to protect the good name of both the church and the state. Were this declaration anything new, it might possibly raise a question in the minds of some who know Mormonism concerning the present day attitude of the Mormon Church with respect to this "relic of barbarism" as Abraham Lincoln called it. However since it is naught but a repetition of what has from time to time been coming from the lips of Mormon presidents and authorities generally for well nigh a generation past, it does not produce even a ripple of credence in the minds of those familiar with the system. All it does is to verify anew the fact that there are continued mutterings both within and without the church against this diabolical tenet of the same. As were all previous similar utterances, so is this latest designed solely for public consumption, to mislead and deceive a credulous public.

## THE TEACHING OF POLYGAMY

Does the Mormon Church continue the teaching of polygamy? The all-sufficient answer to that question would seem to be that it continues to retain the pretended revelation in its favor in its book of highest authority, "Doctrine and Covenants" which bears the same relation to Mormonism that the Bible does to Christianity. We have before us the latest edition of this book, section 132 of which is entitled "Revelation on the Eternity of the Marriage Covenant, including plurality of Wives given through Joseph, the Seer in Nauvoo, Hancock County, Illinois, July 12, 1843."

Paragraph 61 in this section reads: "And again, as pertaining to the law of the Priesthood; if any man espouse a virgin and desire to espouse another and the first give her consent" (and the hierarchs have a way of seeing that she does) "and if he espouse the second, and they are virgins and have vowed to no other man, then is he justified; he cannot commit adultery, for they are given to him; for he cannot commit adultery with that which belongs unto him and to no one else;"

Paragraph 62: "And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified."

Paragraph 63: "But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfill the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified."

Paragraph 64: "And again, verily, verily I say unto you, if any man have a wife, who holds the keys of this power, and he teaches unto her the law of my Priesthood, as pertaining to these things, then shall she believe" (note that the poor woman must believe, she has no alternative in the matter,) "and administer unto him" (administer plural wives of course) "or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law."

When Heber J. Grant or any other of the Mormon authorities eliminates that teaching from this book which is understood by every Mormon and everyone else versed in Mormonism to be the highest authoritative document of the Church he may expect some credence to be given his conference and other public utterances. And not until then. Meantime he deceives none but the ignorant and unwary.

## THE PRACTICE OF POLYGAMY

Do the Mormon hierarchs practice polygamy? Certainly. What conceivable reason can they have for the continued authoritative teaching of the same if they do not mean thereby to maintain and promote the practice of it? That query has been propounded to thousands of Mormon apologists and to date none have found an answer to it.

The famous Geddes Eccles case aired in the courts of Utah but a few years since, not to mention thousands of others including the late president of the church who openly and defiantly testified on the witness stand, under oath, that he had had five children born to him in polygamy since he, with other Mormon hierarchs, solemnly covenanted with this country that they would nevermore either teach or practice polygamy—these and other like cases which might be cited did the limits of space permit, attest the truthfulness of our statement as well as that of Jesse Burke Stone in his 1930 booklet entitled "The Mask of Mormonism—A Challenge," to make no mention of others, that polygamy, criminal though it be, is still being practiced by the Mormon hierarchs, under cover it is true but none the less really and truly. And so far as evidence is obtainable, its practice is on the increase. Why not? What has occurred since the seating of Reed Smoot in the United States Senate—the greatest boon to Mormonism within a generation—to discourage its practice?

It must ever be borne in mind that polygamy is a cult, a special privilege granted by the head of the system that is ruled from the top down to those who desire to enjoy it, or a status it may be that is by these ruling hierarchs forced at times upon unwilling participants by these same authorities to make them fellow criminals with themselves. In other words, polygamy is controlled by the Mormon hierarchy. That is why we hear so

## The Federal Council and the Motion Picture Industry

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cent rests with the producers, thirty with the exhibitors and twenty with the distributors. But there is enough of it to convict all of them of utter disregard of the public welfare.

The final impression is that Mr. Hays and Mr. Milliken have tackled an impossible job. Every one knows that there is big money in pandering to the weaknesses, vices and depraved tastes of humanity. It is equally profitable whether the racket is alcoholic liquor, narcotics, gambling or salacious amusement. To attempt to clean up any of these lines without diminishing the revenues derived from them is an impossibility. It simply cannot be done. The fact that it takes far less commercial amusement to satisfy the cultured, morally developed, Christian portion of the community, works inevitably against the success of any effort to make up the deficit in revenue by appealing to them to support the better films. They do, but get enough sooner than the rest of the people. But that is no argument for a wide-open, hands-off policy on the part of the civil government. These exploiters of human bad taste have no moral or social right to such revenues and in the interest of the public should be restrained from exploiting them.

One reads the "conclusions" of this report with the feeling that they very profitably might have been more definite and positive, with a little less of the "under which shell is the pea" air about them. While these conclusions deal very kindly with the work of the Hays organization, they have drawn a very sharp criticism from Mr. Milliken in the New York Times of July 1.

This piece of work on the part of the Commission of the Federal Coun-

cil is well worth while and probably its most valuable result will be to strengthen conviction in the minds of many people that the wisest course for the nation is to demand of Congress the passage of the Brookhart or the Hudson Bill which died in Committee on March 4th last. These will certainly be introduced into the next Congress and should be passed. These Bills provide for supervision in the production of all films, requiring them to conform to certain standards before permission to exhibit is granted. The standards proposed in these Bills are very similar to those adopted by the Hays organization. The difference would be that under Federal regulation the voice of the Government would say, "you must conform to these", while the voice of the Hays organization can only say, "you ought," which seems to have little weight with many producers.

## Mendacious Rumor Mongering

Frequently, so frequently that it has become a jest in Washington, it is rumored that Secretary Mellon is about to resign. The persistency of these rumors has long since branded it as a piece of wishful thinking; a species of pressure exerted to bring about that result.

Before the submission of the Wickersham report on Prohibition rumor time and again announced that the Commission would recommend modification or repeal of the Eighteenth Amendment. Such rumors were simply wet influence put on to lead the Commission to that sort of action.

Frequently of late rumors have arisen, no one seems to know where, of drastic reductions of the tariff schedules by executive action; of foreign debt cancellations and the breaking off of negotiations for the coming

Arms Reduction Conference. Too often these are simply attempts to achieve these results through the principle of suggestion.

Quite recently, in almost every part of the country, rumors sprung up simultaneously that President Hoover was about to act administratively to permit the manufacture of beer and light wine. That was too much for the President. From the White House came very promptly the assertion that these rumors were probably mere propaganda by interested parties. When we note that this was followed by the wild stories Representative Dyer said he told the President in an interview and the Busch letter on the relegalizing of the manufacture and sale of beer the public is justified in believing that the theory of the White House staff was probably correct. They were simply mendacious rumors for suggestive purposes in the hope of stimulating mass demand for this action.

The City Dailies with their highly paid correspondents at Washington are largely responsible for this device to influence the people. A cursory examination of the supposed news columns often reveals that more than half the stuff presented as news is prediction, prognostication, assertion of what probably will come to pass but usually never does. The public is apt to excuse this practice on the ground that the "boys are shy on news and have to fill the columns with something". The temptation to turn this habit into irresponsible propaganda is evidently too strong to be resisted.

In the end both the newspapers which carry and the interests which inspire such mendacious rumors will suffer. But it is just as well to stimulate public resentment by calling attention to the fact that newspaper padding has developed into a species of subtle lying.

often the blatant declarations of these hierarchs that it is being severely condemned by them and citing the cases of those whose polygamous relationships they for a purpose desire to expose. Not infrequently, in solemn assembly convened, they in the name of the Lord excommunicate from the church a brother polygamist because forsooth he has entered this relationship without their seal and sanction. Or, it may be, because they want to make a goat of him to deceive the public as to their real attitude toward this insult to womanhood, to manhood, to country and to God. Nor is it by any means an unheard of thing for these hierarchs at one session solemnly to excommunicate a fellow polygamist from the church and all its privileges and at a later session—so soon as the act of excommunication has had time to produce its intended effect—just as solemnly reinstate him to all his former ecclesiastical privileges and emolu-

ments.

But, you say, where is the United States government with its efficient secret service system? Why does it permit such existing conditions? Why does it not ferret out and punish all cases of polygamous practice? Ask the secret service officials who now have in their possession supporting evidence in more than 300 cases sufficient for conviction that question, a list of cases said to contain the names of a number of the general authorities of the church whose power, political and otherwise, has been sufficient to keep the information under cover. Read again our comment on Mormonism political and commercial and you'll have the answer. Nor must it be forgotten that we have no federal law calling for the punishment of polygamy. All domestic legislation rests with the states. And in Mormon controlled states polygamists are secure.